N°5

A meruailous combat of contrarieties.

Malignantlie ſtriuing in the mẽbers of mans bodie, allegoricallie repreſenting vnto vs the enuied ſtate of our floriſhing Common wealth: wherin dialogue-wiſe by the way, are touched the extreame vices of this preſent time.

With an earneſt and vehement exhortation to all true Engliſh harts, courragiouſly to be readie prepared againſt the enemie.

by W. A.

William Averell.

Concordia paruæ res creſcunt, diſcordia maximæ dilabuntur.

Printed by I. C. for Thomas Hacket, and are to be ſolde at hys ſhop in Lomberd ſtreete, vnder the ſigne of the Popes heade.

Ann. D. 1588.

To the Right Honorable ~~Muister~~ Sir George Bonde, Lord *Maior of London, much health,* and happy successe through out hys whole gouernment.

Sir

I Haue reade right Honourable, *Virtutem esse bonum commune patriæ*, that virtue is the common profit of our Countrie, and that he is not to bee honoured with the noble name of virtue, which doth not wholy apply his mind freely to profit manie, and to seeke the cōmoditie of others: which made *Cicero* to say, that if there were a question, or comparison, to whom wee ought to shew most duetie, our Countrey & Parents ought chieflie to be regarded, vnto whom we are bound by many benefits: And *Cicero* did not alone say it, but by his owne example confirmed it, when beeing Consul of *Rome*, through his singular diligence, and painfull watchfulnes, he both preserued the Cittie from the secret conspiracies of *Catiline*, and also repressed his violent attempts, that fully purposed the ouerthrow of his Countrey: so that hee might iustly say of himselfe as hee did, *O fortunatam natam me Consule Romam*; O happie *Rome* in the time that I was Consul. Your selfe (right Honorable) may in these dangerous daies, and doubtful times, worthily deserue *Ciceros* praise, that are so carefullie occupied, painfully busied, and watchfully prepared, not onlie to preuent by warie foresight all priuie attempts that noisome vipers, and hurtful Traytors, either by night or day

ſhall practiſe againſt this honorable and famous Cittie, but are ready bent valiantly to defende it, though with loſſe of your owne life, rather then it ſhoulde in the leaſt part bee harmed, or the inhabitants thereof bee anie wayes iniuried.

The valour of your antique predeceſſors, are yet to bee ſeene in the armes of your honorable Cittie, and ſhall for euer remaine in the minds of all poſteritie, whoſe glorie wee ſee you emulate, and to which, your watchfulnes and painfull diligence will make you equiualent, if in theſe ſtormie tempeſteous times, you ſhall (like a warie and heedfull Pilot) skilfully (as you haue begunne) continue to holde the helme in this Ship of your gouernment, and happily guide it from bluſtering vvindes, and wallovving vvaues of ſecret malicious enemies: which the more they are, dooth make you more carefull, and the more ſecret, farre more watchful.

The time wherein you gouerne, may wel be compared to the time of *Catiline*, but that in this point it is far more dangerous, for that we haue not one *Catiline* that purpoſeth the ruine of our Cittie, but manie: & as *Cicero* ſayd at that time, *Creſcit in dies ſingulos hoſtium numerus*, ſo may we ſay, the nũber of our enemies doo ſtill encreaſe, yet vvill not we ſtande vppon that vvhich he did, neither doe I thinke you of his mind, that either our nightly watches (vvhich God knowes are but ſlender) the garriſon of our Cittie, the ſtrength of our people, the vnitie of our mindes, the counſels of your Senate, or ſuch like can preſerue vs, but that our God, euen for the glory of his name, and for his mercy ſake will defend vs, that neither their counſels or conſpiracies ſhall euer bee able to hurt vs. And albeit they doe *vix eſt vnam aliquam quotidie perniciem reipublicæ moliri*, deuiſe dailie ſome ſecret and deadlie deſtruction of our common vvealth, yet I doubt not but firſt by Gods mercie, and then through the prouident care of you and our Magiſtrates, not alone this Cittie, but the whole land ſhalbe preſerued from their malice, and they thẽſelues fall into the pit that they haue digged for others,

as

as *Catiline* did, with his conſpiratours.

I haue printed your Honors name in the forehead of this my Booke, not becauſe I wanted patrons to defend it, (for vvho in this time will not eſteeme the faithfull good vvill of a louing Subiect, that zealouſly ſeeketh the profit of hys Countrey) but for that I heare and ſee your honors care, & vvatchfulnes deſerues it, & to depriue the vertuous of their praiſe, vvere nothing els but meere enuie and ſecret malice. Wherefore as I vvillinglie dedicate this vnto your Honor: ſo I beſeech you gratefully accept it, and defend it againſt all the malitious tongues of enuious and ſlaunderous Papiſts, vvhoſe mouthes either I deſire the Lorde God to ſtop, and conuert their harts, or els confound them, that they may neuer ſee their deſires.

And ſo wiſhing your Honour to proſper in all your counſelles and that you take in hand. I ceaſe to trouble you anie further.

Your Honours in all duety to commaunde, William Auerell.

To the friendlie and Chriſtian Reader.

THREE ſorts of people (courteous Reader) I knowe there are, that will diſlike, and diſcommend that which I ſhall write, the firſt are our proude Dares, that are as farre in loue with themſelues as Narciſſus, and our wanton Wiues and mincing minions, that all day pranke themſelues at the Glaſſe, like daintie Miſteris Acco. The ſecond are our gluttonous Sanctræ that for their feeding and vnmeaſurable drinking, may better be called Beotians then Engliſhmen: and the third are our couchant Papiſts that priuilie lurke in corners, to bring euery thing in diſgrace, that is not for their purpoſe, nor ſerues (as we ſay) for their tooth. Theſe peraduenture beeing gauled, cannot abide to haue their ſore rubbed, like to Phillip of Macedon that becauſe he had but one eye himſelfe, was angry when any man talked of a Cyclop, or named a gogle eye, or ſpake of any that had but one of his eyes: Or like Hyrmeas, that beeing himſelfe an Eunuch, coulde not abide to heare of a Raſer, or a knife, or anie man that was cutte, becauſe he was himſelfe a gelding. Wherfore if we touch theſe men, it muſt be figurate but not aperte, cloſelie and cunninglie, not openly nor plainely, for if we doe, we vtterly loſe their good wil, but as for theſe I count not, onely I wiſh them better mindes, with a ſound amendment of their liues.

The reſt that are well diſpoſed, I earneſtlie deſire to beare with whatſoeuer faultes haue eyther haſtilie ſcaped my handes in wryting, or the Printers preſſe in printing.

I am not Roſcius in Scena, I knowe manie coulde better haue handled this Theame, yet I friendly requeſt thy patience, and

To the Reader.

and gentle acceptance of that I haue written, knowing that if thou haue iudgment, thou wilt not be a Lynx, *in prying too narrowlie into my ouer-sights, but rather a* Mole, *in not seeing mine infirmities. That I haue written hath beene for thy profit and pleasure, my selfe in labouring haue felt the payne, all the reward I demaunde is thy good worde, which if I may haue I am satisfied, and so reposing my selfe thereon I ende, wyshing thee health and long life, with the fruition of heauenlie ioyes. Farewell.*

(∴)

¶ A Dialogue, wherin the extreame vices of this preſent age are dyſplayd againſt Traytors and Treaſons.

The Tongue.

Eare Brethren and fellowe members, by what authoritie or right, rather with what boldnes, dare our Brethren the Belly and Back oppreſſe vs, and ſo Lordlike commaund vs? it is a ſhameful thing, extreame folly, and a thing very vnſæmly, when the ſeruaunt ruleth, and the Lorde obeyeth, the ſlaue commaundeth, and the Maiſter ſerueth: truelie we are worthy of the greateſt torments, that lyke drudges will become a ſcoffe and ſcumme to others. Like fooles we haue made the Belly and Backe our Lords, with great labour we get and prouide al things may pleaſe them: poore ſoules we haue no reſt, ſometime the Belly commaũdeth one, ſometime the Backe another, one ſaith to ỹ Foote, ariſe ſluggard, awake, the other to the hand, beſtirre thée apace, get me ſome meate, prepare mee ſome dainties, fetch me ſome wine, lay the Table, the day paſſeth, the time goeth, and I haue eaten nothing: Hunger and Thirſt my two enemies come & threaten my death, the one on the one ſide, the other on the other, and therfore except yée ſpédely help me I die, and theſe are their daielie and diuall complaints.

The Hande.

Syſter, you ſaie trueth, and amongſt the reſt no one hath more cauſe to cõplaine of them both then I, for I labor ſundry waies to maintaine thẽ. In the Winter I ſuffer cold, in the Sommer I endure heat, my ioynts are benummed with the one, and dryed with the other, I labor day & night to procure for thẽ both what I can & yet they are neuer ſatiſfied.

A combat of contrarieties.

The Tongue.

I knowe it, but yet your toyle is not equall with myne, for I am often a common Paratour and soliciteur for them both. Manie times I am faine to braule for them, when I haue small thanks for my labour, somtimes I am a Patrone or rather a Latrone to robbe the Ministry by selling of lyuings, somtimes a Iudge, and eftsones a witnes, somtimes a Counseller, otherwhiles a Merchant, and then after a retailour of wares, I counterfait Lawes, I tell lyes, I sowe seditions, I stirre vp Traytors, I slaunder Princes, vnder cullour of trueth I beguile and deceiue, I sweare and forswearc, I breake promise, I allure to whoredome, to theft, to murder, and to all mischiefe: I make no account so I may get them ought, whether per fas or nefas, by right or wrong. If I come among Princes, I flatter, if among the noble or ritch, I sooth them vp with sweete wordes, *Si aiunt aio, si negant nego*, looke what they say I affirme it, and all this I doe, that by flatteries I may feede the Belly daintilie, & clothe the Back brauelie.

The Hande.

And I praie you is my toyle any lesse? are my deceites inferiour vnto yours? am I not forced through their procurements (if I may without shame open my follies) to picke and steale, sometimes by priuie filching to make all fish that comes to net? sometimes by open robbing violently, to lay hands vpon others? What treasons, what poysonings, what murder is it or what wickednes, that I do not for their sakes accomplish? whose goods haue I spared? whose bloode haue I not spilled, to serue the turne of these my Lordlie Maisters?

Haue I spared the Prince, the Father, the Childe, the Sister, the Brother, the Husbande, the Wife? May what age, or sexe haue I pitied, to please these ouerruling & commaunding Lords? I want no examples to confirme my sayings,

ings, yet leaſt you ſhould imagin me to ſay more then I can proue, I will ſette downe a feiwe for the maintainaunce of my cauſe. And firſt to begin with Traytors, did not Curio (at firſt Cæſars enemy, yet afterward to maintain the Bellie and Back) ſell vnto Cæſar for 26000. crownes the Cittie of Rome? How vnfaithfully did Polymneſtor of Thrace murder Polydorus King Priamus ſonne, and all for his gold to maintaine his brauerie, and to ſette him one degree higher in his kingdome. Aul. Poſthumius Albinus, being ſent to ouerthrow Iugurtha, was corrupted with money, and in ſtead of warre moſt ſhamefully concluded a peace. How did Standley and Yorke, two Engliſh Traytors in Flaunders, deale with the moſt vertuous and famous Queene of England, whom God preſerue long to raigne ouer vs to the confuſion of all forraine and domeſticall Traitors.

When the Romaines warred againſt the Latines, Caſſius a ſtanderdbearer ſlue Craſſus Brutus his ſonne, becauſe for money he would haue betrayd his Father, and opened the Gates to the enemies.

Heraclius the Emperour, ſlewe Phocas his Father to maintaine himſelfe in the brauerie of an Empire.

Richard the third, reacting with ambition at a crowne, moſt vnnaturally ſlew his two little Nephewes, his hart contriued it, but I performed it.

Frotho the King of Denmark had three ſonnes, Haldanus, Roe, and Scato, who when their Father was deade, ſtroue all togeather for the kingdome, by meanes of which, Haldanus the elder, ſlew ỹ two yonger, that hee alone might ſway the kingdome.

Semiramis hauing obtained of her Huſband Ninus, to ſit but one day in the princelie ſeate, and for that day to ſway the kingdome, impriſoned her Huſband, & afterward ſlewe him, that ſhe alone might liue in all daintines and brauerie.

Theſe and infinit other, haue the Belly and Backe ſo led me to deſtroy, making me as a ſlaue to ſeruc their appetites.

A combat of contrarieties.

The Foote.

Seeing each of you haue iuſtly made your complaints, as Nature hath placed me loweſt, ſo giue me leaue at laſt to declare my griefe: I acknowledge the Tongue is greatly enforced, the Handes meruailouſly troubled, and the other members wonderfully oppreſſed, to ſerue the turne of two, not Pailers by Nature, but Monſters by abuſe, yet conſider my trauaile, and you ſhall find it nothing leſſe then the reſt. How do I trott vp and downe, and as a Porter together with my fellow, am forced to beare vppe the reſt of the members. Whatſoeuer muſt be had, I am the Meſſenger to fetch it, is there any diſh to ſerue the Belly? then muſt I runne to buy it, is there any fine apparrell faſhionable for the Backe? be it neuer ſo farre, I muſt trudge for it. And albeit ỳ the waight of the members which nature hath giuen be ſufficient to charge & ouerburden my feeble force, yet muſt I haue a loade deuiſed by arte, to oppreſſe the weakenes of my ſlender ioynts, ſo that I thinke my burden heauier then Ætna, or the waight of the Heauens vpon the ſhoulders of Atlas, with griefe hereof my boanes conſume, my ſynnowes ſhake, my hamors dry vp, and my ioynts quake, like as when two weake Pillars beare vppe the burden of a heauie houſe. Beſides, neither can the Tongue come to vtter her ſpeech, nor the hands to execute their purpoſe, without it be by my help and furtheraunce, ſo that if the Belly bidde the Tongue deceiue, I poaſt out to performe it, if ỳ Back commaund the Hands to ſteale, or ſhed blood, then I haſte to make them finiſh it, ſo that in all actions I am a ſeruaunt in moſt vile ſlauery to theſe vniuſt oppreſſors, and therefore haue as much cauſe to complaine of their tyranny in euerie thing, as either of you in any thing.

The Tongue.

Certaine it is we all do ſerue them diligently, we labour for them painefully, and yet are rewarded ſlenderlie.

The

The Tyrants of Sicilia neuer oppressed their subiects with more violence, then they doo vs with their exactions, and yet we haue thereby no benefit, for had wee any recompence, it woulde asswage the burthen of our trauaile, and make our labour sweete, but such is the condition of these two, that albeit we dailie giue them, hourelie labor and continually prouide for them, yet they neuer cease complayning, that wee giue them nothing.

The Hande.

Yea, for though I labour to day to feede the one, and trauaile to morrow to clothe the other, yet if I doo not the next day, and the next day also giue them stil, they complayne of myne idlenes, of mine vniustice & negligence: saying I am vnnaturall, vnkinde, slothfull, and giuen to ease, and that I forget the ende wherefore I was made, which is, (they say) to serue them in all necessities, what said I? nay rather in all superfluities.

The Foote.

In the same state am I, and so they deale also with me, for though I nowe fetch them in things not wholy needfull, but for the most part curious, it may bee that a while they will be contented, but shortly after they crie it is too little, and except I procure the one varietie of daintics, and the other diuersitie of sutes, they are neither contented, so variable are they, and ful of alteration, so that I cannot tell what to compare them to, except to the lake in the furthest part of Affrick, among the people Troglodite, which is thrise in a day bitter and salt, and yet anone pleasant and sweete.

The Tongue.

Nay rather they are like the gaping Gulfe in Sicil, named Charybdis, which euer deuoureth, & is neuer satisfied,

or like the fire, that the more it hath, the more it still consumeth: for Polypus had never more shifts, then ỳ Back hath suites, nor the Camelion more cullers then ỳ Belly Cakes.

The Hande.

I thinke the Crocodil is not more greedy then the Bellie, nor the Leopard more variable then the Backe. Their nature is like ỳ stone Siphnius, which heated in Oyle wareth hard, but let alone becommeth soft. The more we pleasure them, the more they displease vs, and the more wee bestowe vpon them, the more they are vnthankfull.

The Tongue.

Will you see the patterne of a gluttonous Pentrey, then looke vpon the Bellie, for he is a smoking Kitchin of variable viands, Gurmandise is his Porter, and Gluttony hys Cooke, the lustfull Lyuer like a flaming fire, boyleth vnder the great Kettle & Cauldron of the stomack, the breathing Lunges, like blowing bellowes, lie by the Liuer as by a Forge, the Weasand pype as it were a Cestern, bringeth in liquor to dresse the cates, and the entraples like a sinck conuay the filth downe the Fundament. Nowe all this while who fareth the better for their cookery, nay which of vs are not the worse for the Bellyes intemperancie, and which of vs smarteth not for the Backs prodigalitie? Wherefore Bretheren, and fellow members, let vs not be subiect to two such Cormorants, which regarde not our benefit, but their owne profit, consider the seruility they haue long kept vs in, what labour and paine, what carke and care, they haue continually put vs to, if we cast off their yeake, we shall bee freed from slauerie, if not, wee liue in continuall drudgery, they rule not by reason but by rigour, their lust is a law, and their will a warrant, and therfore to shake off their oppression, were wisdome, and to liue at liberty, wilbe our onelye happines.

A combat of contrarieties.

The Hand.

Sister, I promise for my part, to yéld to your perswasion, and whereas in times past I haue wrought full harde for the maintenaunce of these my iolly Maisters, I purpose now to take mine ease, thinking it better to liue at rest, thē to toyle and haue no thank for my labour, and therefore let them worke for themselues if they wil, for I neither meane to fede the one, nor clothe the other.

The Foote.

Neither will I step ouer the threshold, to fetch in anie thing for the sustenaunce of the one, or maintainance of the other, but meane to take my rest in mine Inne, expecting howe these that haue so long ruled as Lordes, can become nowe seruaunts to themselues.

The Tongue.

In this doing wee shall abate their pride, and plucke downe their Peacocks plumes, so that though nowe they holde they'r heades full high, yet within these two or three dayes, I am sure my gluttonous Maister the Belly, wyll sing a newe song, for I promise for my part to be no instrument to fede, nor no seruaunt to serue him, and as for our gallant youth the Back, I do not doubt but ỹ want of your seruice, will make him in short time after beshrew himselfe. But hushe, *Lupus est in fabula*, behold where they both come of whom we haue long talked, let vs shrinke a side to heare their communication, till opportunity serue for vs to speake.

The Belly.

What greater misery can happen in this life, then when as in a naturall body, where the members should serue each others necessitie, and mutually helpe & succour one another,

they shall not onely denie their ayde vnto the body, but conspire also the death of the same: by meanes of which, not the body alone dooth consume and pine away, but the members themselues do consequently perish: and yet are they so blinded with enuie, and ledde on with selfe loue, that they cannot perceiue their destruction at hand, till present perrill do teach them, and their owne smart do warne them, what folly it is to be led by enuie, whereby to make a mutinie in a naturall bodie, in which there ought to be a cordiall consent of amitie, and a tuneable harmonie of loue.

I knowe not what hath mooued my fellow members to this conspiracie, for my part I haue naturally fedde them, and louingly nourished them all, yet they complaine, and not of me alone, but of the proude Back also, whose pride & prodigalitie, hath oftentimes (indeede) depriued both them and me of our due sustenaunce and naturall nourishment, euen this statelie and lordly Backe, the pyllar of pryde, the waster of wealth, and the windowe opening to all wickednes, a leader vnto luxurie and vncleane leacherie, a bulwarke to beate backe chastitie, & the roote from whence all presumptuous pride dooth growe, for whose faults, it is no reason I should suffer the malice of the members, that not onelie in mine office foster ỹ rest, but am neerest to him in all things.

The Backe.

Brother, I haue heard your vnbrotherly spæches, in which, though you would to cleare your selfe, make me the cause of ỹ members variance, yet if you iustly examine your owne condition, you shall finde that your gluttony, and vntemperancie, doth not onely distemper the members, but also consume that should serue for my maintenaunce: & therfore good cause haue the rest of our Brethren to condemne your excesse, and dislike your extortion: for they serue an euill Maister, who is alwaies crauing and neuer contented, euer feeding, and neuer filled, for what is more insatiable

then

then the Bellie? that is this day crammed, and to morowe craving? Who when he is full, can dispute of temperance and continencie, yet presently after both shake handes with all vertue. You saie that I am the pillar of pride, but it happeneth then through your intemperaunce, you affirme that I am the waster of wealth, but you forget your owne delicacie, that consume more at one banquet in a day, then I doe vppon apparrell in a yeere. You make mee a leader vnto all leacherie, but you remember not that *Sine Cerere et Baccho friget Venus*, and that I am but the effect, you the cause, I the flame, you the Oyle, I the meane, but your self the matter, you say I am the bulwarke to beate back chastitie, but you consider not that ỳ full Bellie is not able to keepe continencie, you make me the roote of pride, but it is your selfe that is both roote and trunck, to foster the braueſt branches of pride, and to cherish all wickednes, and vice: and therfore you suffer not for mee, but for your owne faultes, and your disorder in feeding, hath made the members weake, and my garments bare.

The Tongue.

Now the matter beginnes to worke, when Theeues attache one another, true men come by their goods, but of both, there is neither barrell better Herring.

The Bellie

Why, had euer Prometheus more shapes, then the backe suites? or ỳ Hydra more new heads then the back new Garments? not so variable for their matter, as changable for their fashion: this daie French, to morowe English, the nert day Spanish, to daie Italianate, to morow for fashion a deuill incarnat, *O tempora, o mores!* To daie you shine in suites of silke, to morow you iet it out in cloth of Golde, one daie in blacke for show of grauitie, an other daie in white

in token of brauerie, this day that collour, the nert day another, nowe short wasted, anon long bellied, by and by after great Buttoned, and straight after plaine laced, or els your Buttons as strange for smalnes, as they were monstrous before for greatnes, this yeere bumbd like a Barrell, the nert shottend like a Herring, nowe your hose hang loose like a bowe case, the nert daie as straite as a pudding skinne, one while buskind for lacke of stocks, another while booted for want of shoes, and thus from you that are the graund Maister, do the inferiour members fetch their fashions, & these be the mutabilities of men.

As for women, you make them through your pride in lokes like Lais, in fashions like Flora, in maners like Thais, more wauering then the wind, and more mutable then the Moone: in Gate & iesture most daintie, in the Church most angelicall, in the streetes modest & amiable, abroade among men in sinenes superficiall, but at home by themselues most sluttish and bestiall. Yet I meane not all but the worst, and such as entertaine your pride, who from the top to the toe, are so disguised, that though they be in sexe Women, yet in attire they appeare to be men, and are like Androgini, who counterfayting the shape of either kind, are in deede neither, so while they are in condition women, and woulde seeme in apparrell men, they are neither men nor women, but plaine Monsters.

Their heads set out with strange hayre, (to supply nature that waie defected, or rather by their periwigges infected) do appeare like the head of Gorgon, sauing that they want the crawling Snakes of Medusa, to hang sprawling in their haire along their faces, & yet they retaine the propertie of this Daughter of Phorcus, for they turne a number of their beholders into stones, who while they affectionatlie gaze on their painted pride, doe lose the reason of men and become like stones, without anie feeling of a vertuous mind, the onelie Image of a man.

But as they are Venerian Dames, euen so in their flat-

teries

teries to beguile soles, they imitate the nature of the Cyprian women, who comming into Syria and seruing in ỳ Court, would coure downe and become footestooles for the Ladies, thereby to ascend into their Coaches, for which cause they were called Climacidæ, of Climaca, which ỳ Assirians name a Ladder: but herin onelie they differ, in that our Phrynæ, and Cytherean Damsels, become not Ladders for Women, but footestooles, yea and pillowes for Men. And therefore it is not without cause that Tyresias saide, (being chosen an Arbiter betweene Iupiter and Iuno,) that there were *In viro, tres amoris vncia, in femina, nouem*, in a man three ounces of lust, in a woman nine: for what meaneth els their outward tricking and daintie trimming of their heads, the laying out of their hayres, the painting and washing of their faces, the opening of their breasts, & discouering them to their wastes, their bents of Whale bone to beare out their bũmes, their great slæues and bumbasted shoulders, squared in breadth to make their wastes small, their culloured hose, their variable shooes, and all these are but outward shewes. As for the rest, least their rehearsall might rather hurt, then profit the honest eares, I will couer them with silence, but all these are your prouocations, these are the fruites of your pride, the signes of your waste, and the abridgment of my fare, for while you spend so frælie vpon your Backe, the least share falles to the Bellie, nay I am faine oftentimes to fast, to beare out the prodigalitie of your pride, and then wanting nourishment to feede the members, I am complained on for your fault.

The Backe.

I perceiue you can *Arcem facere ex cloaca*, and *Lapidem e sepulchro venerari pro Deo*, make much of your painted sheath, and make a Mountaine of a Molehill. You can loue your selfe best, & spie a mote in anothers eye, forgetting the beame in your own, I am not so variable in my suites, as you

are in dainties of diuers sorts, nor so sumptuous and gorgions in garments, as you are costly in cates, but you count al too much that goes besides your owne bellie, and thereunto you bend the summe of your talke, like Pithonicus, ẏ when he gaue answer of the Oracle, so spake, as the voice seemed not to come from his tongue, but from his belly.

What should I speake of your two greatest Gods πολυφαγία and πολυπωσία, gluttonous fœding and excessiue drinking, by which you make a number not men but beastes, that haue their soules but in stedde of salt, to kœpe their bodies from noysome stincke, who though they appeare men, are indœde but Ventres, that place their pleasure in long fœding, and their delight in strong drinking.

I am not so changable in fashions, as you are choyse in dishes, what boyling, what baking, what roasting, what stewing, what curious and daintie conseruing, what Syrropes, what sauces, with a thousand deuices to moue an appetite without necessitie, and charge nature without nœde. Did you not make Demetrius Phalerus consume euery yere two hundred talents, in nœdlesse stuffing of your bottomles bagge?

And howe mooued you Heliogabalus at euery sitting downe, to spend no lesse then an hundred Sestertij? Made you not Philoxenus to wish that he had ẏ neck of a Crane, that in fœding on delicate meate, and drinking swœt wine, he might fœle the greater pleasure?

Ezech. 16 With this you made the Sodomites to abound, which was the cause they were consumed with fire.

Exod. 32 You made the Israelites hœrin to offend, that after they had glutted their bellies fell to Idolatry.

Gene, 25 You infected Esau with this grœdines, that he sold his birth-right for a messe of pottage, yea, infinite others haue perished by the Belly, and more by the Belly then ẏ sword.

The King of the Cookes (that is the Bellie) ouerthrew the walles of Ierusalem, (saith Gregorie,) for while the Bellie is farced with Gluttonie, the vertues of the soule are destroyed

stroyed by Leacherie, for *Vicina sunt venter et genitalia*. There can be no order in liuing, where there is no measure in feeding, and as a wild Horse if he haue the bridle wil cast his ryder, or carrie him whether he listeth, so an intemperate Belly, leadeth the soule to all sinne, and the members to sicknes and sorrowe. Or as the Earth by too much rayne becommeth barraine of all good fruites, and bringeth forth nothing but thistles and thornes, so the Belly ouercharged with two much foode, is vtterly voide of all vertue, & wholly barraine in well doing, producing nothing but pricking thistles of ill example to hurt others, or choking thornes of beastly life to destroy it selfe. How manie doth the Bellie make Epicures, that say, *Ede, bibe, post mortem nulla voluptas*, eate and drink, there is no pleasure after death, who make their Belly their Gods. Such are like Acephalus, whome the Mathematicians place before one of the wandering starres, with his head and mouth filling his bellie. Or the Fish named Asinus, who alone of all liuing things (as Aristotle saith) hath his hart in his bellie, a number of which Asses the Belly maketh, that eate not to liue, but liue to eate. Philip. 3

As for vnmeasurable drinking, Authors haue written, and experience doth tell vs dailie, that through abuse thereof, manie not onely liue not out halfe their daies, but therein consume that which should serue to clothe both me and the members. Archesilaus Pytaneus dyed by excessiue drinking of wine. Andebunetus a King of England at a Supper drank so much wyne, that being ouercome with the aboundaunce thereof, in casting and straying himselfe he suddainly died.

Anacreon the Poet, a louer of wine, was suddenly strangled with a Grape. And many wee see through your surfetting and swilling, are rouled into the graue before their naturall time, that els might liue in happines and health. But nowe I remember Cato the elder, when he accused ỹ gluttonie and lasciuiousnes of the people of Rome, sayde it was very harde *verba ventri facere qui aures non habet*, to talke to

the bellie that hath no cares, or els I might tell of a greate manie more, that *indulgentes abdomini* farcing their bellies out with fat, through fulnes of feeding by daie, and gorging their guts ful of wine with late drinking by night, are right Antipodes that neuer behold the sunne in his rising, nor see him in his going downe: such doe *viuere ad faces et cereos*, spend their time by torche light, while they consume ỳ night among their cups, and snorte all day vpon their beddes. And these are your Lucifugi, or Lychnobii, that liue contrary to Nature, who are as well knowne by their cullours, as the gluttonous Estriche by his feathers, some of them beeing more pale through distemperature, then those that are sicke of a feuer, others more ruddie then the Rubie, and more deper in die then the reddest Grape, but with the most *pingvis aqualiculus propense sesquipede extet*: their fat paunches like a water trough standes out a foote and a halfe.

I talke not of other effects that accompany your gluttonous bellie whē it is farst wᵗʰ wine. What lasciuiousnes in wordes, what wantonnes in gestures, what filthines in deedes, what swearing and blaspheming, what quarrelling and brawling, what murder and bloodshed, nay what wickednes is not an vntemperat belly subiect to, and most readie to accomplish?

Besides, howe doth your gluttonie chaunge Natures tēlines, into foule deformednes? how do the eyes flame with fiernes, the face flush with rednes, the hands shake wyth vnstedfastnes, and the feete reele through drunkennes? the head swimmes, the eyes dazell, the tongue stammers, the stomack is ouercharged, the body distempered, and the feeble legges ouerburdened, which, beeing not able to beare an vnruly Lord, do lay him in ỳ durt like an an ouer ruled slaue, and so through your distemperature, your selfe not alone weakened, but the other members so diseased, as to reckon vppe the sicknesses and sores, of which the Bellie is cause, were to purge the stables of Augeas long of Eus, or to sette them downe which were neuer knowne to Auicen, Galien,

Hippo-

A combat of contrarieties.

Hippocrates, nor all the Phiſitions that euer liued, ſo that by theſe meanes it may be ſaide, that a gluttonous Belly̆e makes rich Phiſitions and fat Churchyardes.

The Bellie

I had not thought the Backe had bene ſo good an Oratour: you haue taken great paines to decipher my gluttony, forgetting your owne pride and prodigalitie, but you knowe the morrall of Eſops Ante & his Flye, he that ſpeakes what he will, muſt heare what he will not, I will not ſay ẏ Backe is a Monſter, that can carrie vppon his ſhoulders, Landes, Caſtles, and Townes.

The Backe

Nor I ſhowe, howe the Belly deuoureth, not onelie Lordſhips, Reuenewes, and great poſſeſſions, but whatſoeuer flyeth in the ayre, is bredde on the earth, or engendred in the Sea, all is too little to fill the vnſatiable Belly.

The Belly

Your ſhining out in Silkes, hath brought many a man into the Mercers Bookes, and wrapt more in the Vſurers bandes. Howe many hath the Backe made Banqueroutes, that to maintaine their outward iollitie, haue bene fayne to gage not Landes alone, but plate, goods, or whatſoeuer was ought worth, and in the end, either to take Ludgate for their lodge, or ſome worſe priſon for their harbour, and then their Wiues, Children and houſhold line after in pennury, through your former pride and prodigalitie, yea I and the other members hunger for that, which the Backe hath before moſt vainly ſpent. Beſides, you make the Landlorde to maintain your bravery, ſo ſtretch his poore Tenant in rent, that to ſerue your turne the Belly muſt faſt, the Handes

labour, the fete to trudge, and the other members toyle to their greate greefe and sorrowe.

The Backe

But thinke you that the Backe alone is cause of al this miserie? no no, the Belly hath herein his portion, and that the greater part, how soeuer you would shift the matter vpon me, for although (as Plinius sayth) *Simplex cibus corpori vtilissimus*, the simplest meate is most profitable for the body, yet the Belly being not therewith contented, must haue dyuers and daintie sortes of fruites, beasts of the earth, foules of the ayre, fishes of the Sea, and those not cõmon but rare, besides, banquetting dyshes of sundry sortes, made of sweete conceits to please your appetite. Moreouer, golde & cullours to adorne them, and sweete spices to sauour them, then the fattest and fairest, the youngest & sweetest, a cunning Cooke must be sought to dresse the, and daintilie to prepare them, who turneth the substaunce into an accident, and nature into arte, that the full belly may become hungry, and the stuffed stomack renew his appetite, and while all these thinges must be prouided, the stocke wastes, the Landes are gaged and morgaged, and rather then the Belly shall want his superfluities, the Backe and members shall want their necessaries, so shortly after followeth a topsiturue downefall of the whole state, which must be layd vpon the Backe, though wrought by the Belly, and shifted to me though craftely effected by your selfe. But beholde where they are, who can giue equall iudgment whether of vs twaine do most exceede or procure greatest wrong to the members. Doe you not see them?

The Belly

Yes full well, and better shoulde I thinke of their company were it not for the malicious tongue, who hath contrary to nature made them enemies to me, that am by nature a friend vnto them.

The

The Tongue.

We are espied, wherefore to decide this controuersie we will goe to them, as though we came but now within theyr hearing, but it shall not nede, for they approche to vs.

The Bellie.

Deare Brethren and fellow members well met, I cannot choose but meruaile, what hellish furie worse than Megæra hath sturred you vp to be at enmitie with me, that haue alwayes tenderly loued you, and what shoulde moue you to withdrawe from me my nourishment, that am a seruant to feede you all, in ministring to euerie one so much as nature requireth.

The Tongue.

Because rather thou art a lawlesse Lord (howsoeuer thou couer thy extortion with the coulourable glose of a seruant) alwayes craning and euer commaunding, still feeding, and neuer leauing, thou art a bottomlesse whirlepoole of all gluttonie, an vnsatiable sea of ceaseleſſe gourmandie, a rauenous cormorant that greedely deuoureth, an idle creature that neuer laboureth, thou settest the whole world vpon vntemperaunce, making the rich a Nabuzardan, that rather bestowe more vpon Cookes to fill the belly, than on the learned to instruct the mind. Thou teachest the poore [illegible] not [illegible], to liue after their lust, not according to vertue, cõsuming without care, not onely what shoulde maintaine their family, but that also that might otherwise paie their debtes, O bellie most beastial, thou causest all vncleannesse: O monster most vnreasonable, that worketh all filthinesse: through thee come murthers, robbing and theeuerie: through thee come contentions, treasons and villany: through thee Kings reach at others crownes to increase their treasure, and Popes at

Princes rule to inlarge their honour, through thée comes pride, warre, and deceit, enuie, hatred, and slaunder, to conclude, thou art the chaser awaie of all vertues, and the haler in of all vices, and in thée as in a Troiane horse, is included not the ouerthrowe of one Citie, but the ruine of infinite Countries and innumerable people, thou art the bellows to kindle all lust, and the sacke that containeth all filth, the plague of vs the members, and the vtter ouerthrowe of the soule it selfe.

The backe.

She hath nipt you verie nere, and meetelie well painted out your gluttonie.

The Tongue.

And as much may I saie to thée thou proude pecocke, the porter of pride, the baite of bauderie, the lure of lecherie, thou roote of all riot, and beginning of all iniquitie, thou art the sturrer of strife to maintaine thy pride, and the nource of warre and all sedition, through thée Countries fall at iarre, and kingdomes are turned topsituruie, for thy braueric false subiects forsake their Prince, and vilanous traitours betray their Countrie, thy leaprosie infecteth all the world, corrupteth euery age, and defileth euery sere, thy pride maketh the rich loath the poore, the child disdaine the Father, the neighbour contemne his neighbors, the wife despise her husband, and the seruant to make no account of his maister, all which being trickt vp in thy ornaments, thinke that *Vestis virum facit*, Apparell makes a man, but they forget *Simia est simia, etiamsi aurea gestet insignia*, that an Ape is an Ape, though hée be clothed in golde, to conclude, what vice is it whereof thou art not cause, nay what sinne whereof thou art not the beginning, the midst, and the end.

The

A combat of contrarieties.

The bellie.

As well hath she decyphered your pride, but what should I saie vnto the tongue, as I haue patientlie heard her, so deere brethren and fellowe members, giue me leaue to aunswere her agayne. You knowe deare brethren, that the tong is but a little member, but it is nimble, and quickly slideth, yea, hardly may it be restrained, & therefore hath it no measure in talking, for of a spark it will make a flame, and of one coale kindle a great fire, her wordes are but light, because they lightlie flie, and although they flie swiftlie, yet they wound deeplie, sting grieuously, & pearce inwardly, she may well be called *Lingua*, for she can *Lingere adulando*, smoothlie flatter, as she hath done you, but she hath bitterly bitten and slaunderouslie belied me, she perswadeth you that I am your Lord, and she telleth you that I am your enimy, but I know I am your seruant, and entirely loue you as a friende, the great creator of all things when he framed the world of one lumpe, made both you and me one substance, and ioyned vs together in one bodie, knitting vs in mutuall league, to the end we should be linked in friendly loue, he woulde haue all things common amongst vs, that none should challenge any thing proper to himselfe, so far as concerneth the vse of these naturall things, hee hath giuen vs euerie one our proper office, to be helpers and ayders one to another, hee hath made me your seruaunt, and ordayned me your cooke to dresse for you that should serue for your nourishment, for as the Cooke by his arte doth make the meate mete for the mouth, so doe I by my naturall heate, boyle the same mete for the members. I conserue (at his pleasure) both your life and mine, and little is it that I keepe for my selfe, hauing ministred to you that which is needful, if you giue me ought, I take it, and whatsoeuer it is I am therewith contented, I digest it, and diuide to euerie one of you his portion, what is needfull, that I retayne, what is hurtfull, that I cast out. I am your poore seruant, and therefore can giue you nothing, for except you

giue me, my purse is alwayes emptie, it is not much that I demaund, neither doe I by nature desire that is daintie, for as I am placed in the middest, so doe I naturally loue measure, if you giue me too much, your selues are cause of my distemperance, and of your owne sorow, if you ouercharge me you driue me to belching, to dronkennesse, to lecherie, to sicknesse, and many diseases, if you giue me too little, you make me an image of death, my lookes heauie, my face pale, my skinne lose, and my bodie weake. If sufficient, a chearefull countenance, a merrie and sober minde, a happy life, a quiet rest, and a sound bodie.

Therfore ỳ rich must beware of too much, & ỳ poore prouide for a little, and that little will serue me, for *Natura paucis contenta*, nature is content with a little, wherefore yee must take heede of measure being temperate, and sparing in giuing vnto me, for I distribute according to the quantity and qualitie you giue.

I knowe the tongue will perswade you that I am neuer content, but that you alwayes giue mee, but it is for your owne cause, you giue me often, for that you wil be often fed, for hereby you liue & haue your health, if you keepe me long fasting, then I desire no meate, but as the Phisitions say, I drawe from the entrailes and bowelles certaine filthie vapours, of which matter are ingendered wormes, yea the gall is thereby troubled, and spreadeth his bitternesse through the inward parts, by this meanes in thinking to profite, you hurt your selues. But whatsoeuer ỳ hateful Tongue saith, good brethren regarde her not, for she is the sower of dissentions, and the causer of all disorde, she is more slippery than an eele, more pearcing than an arrowe, she delighteth to make strife betweene friendes, and to make all men enimies, she raiseth braules, procureth bloudshed, causeth warres, stirreth vp treasons, and prouoketh traitours, it is she that setteth the subiects agaynst their lawfull Prince, and maketh mutinies in a peaceable gouernment, it is shee that would ouerthrowe a happy state, in making the members

bers at deadly variaunce, but deare brethren, though ye bee simple as doues, yet be as wise as the serpent Aspis, that to auoide the charmer clappeth one eare vpon the ground, and her taile vpon the other, so hearken not you to her perswasions, but stoppe your eares against her flatteries: for if you continue in this hatred towarde mee, you will spedely procure your owne destruction. And me thinkes euen this smal time wherein you haue denied my nourishment, hath made you heauy, faint, and slothfull.

The Hand.

Brother, I see thy reasons are good, and I perceiue nowe the malitious tongue hath led vs awry, I well vnderstand that thou art no Lord, but in truth a seruant to the meanest of vs all, and that which hath most force to perswade me, is, the feblenesse and faintnesse that I now feele, I know now that without thee we cannot continue, but that thou art the nourisher and feeder of vs all, wherefore I hate the bitternesse of the tongue that hath so vniustly accused thee, and I well finde by experience, that thou art no troublesome creditour, but art content with a litle, if we giue thee that which we ought, not so as much as we can: but what can the Back say in his behalfe?

The Backe.

As the Belly hath proued, and by reason declared that he hath bene malitiously accused of the Tongue, shewing that in deede he is a seruant, no Lord, a natural friend, no enimy, a preseruer of you all, no destroyer of any, if you moderatlie minister to his necessitie, and doe not ouercharge him with superfluitie, so I say, that the tongue hath enuiously touched and falsely burthened me with vntruths, for albeit in deede I cannot alleadge so much for my selfe as the Belly, by reason he hath a greater charge, and therfore deserues the more

praise, yet cannot mine office bee wanting, nor my seruice missing in many respects, wherby it shal appeare that I am no Lord, but a helping seruaunt to you all, for as we see that in a politique state diuerse men haue diuerse duties, whereof some are of greater importaunce than the other, for some are wrought by subtiltie of wit, others by agilitie of the mẽbers, others by strength of the bodie: so in a naturall bodie, each member hath his seuerall dutie, and one may serue to diuerse and sundrie ends, the head as it is the highest, is occupied in matters of wit, and is therefore a guide to the rest of the members, hauing the most of the senses placed about it, to the end it should warilie prouide for the profite & commoditie of the others. The handes are busied in labouring, and ordayned to worke for such things as may serue to the maintaynance of the whole man. The feet made to trauaile & with their agilitie quickly to fetch what so is needfull, yet hath not nature giuen them such strength as she hath placed and setled in me, that where the other members cannot for feeblenesse, there I with my force doe beare out theyr weaknes.

Beside, whereas the tongue woulde perswade you that I am the author of pride, & causer of all wantonnesse, I would deare brethren, you should knowe that it is not in me, but in your selues, for loke what you put vppon mee I weare, and am therewith contented, I seeke not for that is curious, but that which is necessarie, *Crimen non est in rebus sed in vsu agentis*, I take no pride in silkes, no more than in cloth, if any pride be, it is not in me nor in the garments, but in the vanitie of the eie and the lust of the heart, that are better pleased with the one than the other. If you giue me that wil defend me in the winter from colde, and in the Summer from heate, I am pleased, but if you withdrawe from me to couer my nakednesse, the one of those my two enemies will not onely bring mee to sicknesse, but you all in like case to death it selfe, and therefore deare friends and fellow members beleeue not the vnfaithfull tongue, that swelleth with enuy at

your

your peace, and therefore would faine disturbe your tranquilitie, not caring to harme her selfe, so she may hurt you, thereby to bring destruction to you all, her allurementes haue alreadie wrought you some smart, enfeebling your selues by withdrawing from the belly and me our necessaries, so that without you returne vnto your former amitie, there is nothing to be expected but present death.

The Foote.

Brethren, the deceitfull tongue hath beguiled vs all, and hath intended thereby nothing but our ouerthrow, and that doe I too well feele in my feeble fainting ioynts, that through want of strength are scant able to beare vp the bodie, wherfore let vs renue our former friendship with the Bellie, by whome we haue hetherto maintained our health, and without whome we cannot continue, let vs not hereafter be lead by the tongue, but as Nature hath inclosed her in with a double wall, and shut her vp as in a prison, so let vs charge the teeth and lippes to lock her vp, and according to their office set a bolt before her for walking at large, and if these cannot containe her in dutie, then will we make the handes helpers by violent force to holde her in, & not without cause doth it behoue vs so to do, for by her meanes we see (through this contention) the hands are weakned, the head bedulled, and the face apalled, the heart panteth, yea the Tongue her selfe is silent, what will followe now but a finall ende of vs all, if we doe not speedely minister to the Belly wherewith to feede vs, and to the Backe to keepe vs warme, and therefore I promise for my part, as fast as my fainting limbs will serue, to trudge for somewhat for their maintainance.

The Hande.

And as readie am I to releeue them, as I was before forward to pull from them, being sorie that I lent anie care to the

the dissentious Tongue, wherby to displease natural friends, promising hereafter not to forsake them, for the perswasions of any craftie enimie.

The Bellie

When deare brethren bestirre ye, provide some thing with spæde, and you shall finde how I will refreshe your fainting members, for as Nature hath made me your seruant, so wil I not faile in doing my dutie, and let this your smart warne you hereafter to liue together in mutuall loue, that as wee are all fellowes and members of one bodie, so we may violently and voluntarily withstand all subtill entisementes of vnnatural enimies, that shal go about to disquiet our peace, so shall our amitie in a natural harmonie be maintained, our bodily healthe the longer preserued, our quietnesse and peace still established, and our hatefull enimies inwardly grieued, to our continuall ioy, and their vnspeakable griefe.

The application, briefelie declaring the summe of this *Dialogue*.

THis excellent frame and most beautifull order of visible things in the worlde, this position and placing of bodies, the heauens, the aire, and the earth, enuironed and spread about with the great Ocean, this order of heauenlie mouings, which maketh ỳ courses and change of times and seasons, dayes and nights, Summer and Winter, to conclude, the whole forme pertaining to the heauenlie

heauenly and elementarie nature, is called among the Grecians μακροκοσμος, a greater worlde, or more excellent beautie, and from thence haue the Latines named it *Mundus*, of the neatnesse & comelinesse of these visible creatures, which frame beareth in his naturall harmonie, an apt similitude of a politique magistracie, and therefore they were sayde among the Lacedemonians κοσμοι, that bore a kind of office or authoritie in the common wealth. In this order we knowe there is a continuall Sympathie, no shew of contrarietie, for if there were, it could be no order but a disorder, no Sympathie but an Antipathie, so þ ẏ whole course of natural things should either be dissolued, or vnnaturally be meruailously confounded, and therefore as this order hath bene created of God, so is it still conserued of him, to teach man (being μικροκοσμος, a lesser worlde, in respect of the greater, participating both of the heauenly and terrestriall matter, and bearing also a similitude of the heauens and elements likewise) what a natural agreement there should be among the fellowships of men, to the making vp of a politique bodie, knit together in the vnitie of mindes.

A meruailous concord is there among the heauenlie bodies, for as the writers of nature teach, if our grose eares could heare their surpassing harmonie, wrought by theyr equal and orderly motions, we should finde their tunable melodie farre aboue the sweetnesse of anie mured musicke. No lesse ought the vnitie of mens minds to be tuneable in amitie, without anie iarre of dissonāt discord, because they beare a liuely similitude of the heauens, in their terrestrial bodies, for as the heauen which they call *Cælum Empireum*, containeth and includeth within it the Angels & Saintes of God: so the bodie of man concludeth and shutteth in it the soule, and heauenly vertues, memorie, vnderstanding, and will. Wherefore as in the heauenly creatures there is with men a plaine resemblance, so ought there among earthly creatures to be a heauenly representation in agreement of minds, and hearts.

A combat of contrarieties.

As in the Firmament bee seuen Planettes and foure Elements, so in the head of man be seuen holes or illues, and and in the bodie foure principall members.

As the Sun & Moone are two lights placed in the heauens: so are there two eyes made for lights in the head.

The bodie carrieth a similitude of the elementarie matter, for the heart hath a firie spericke likenesse, beeing most excellent of the members, and the seate of the liuing soule.

The breast of man is as the aire, wherein the vapours of the stomack and bellie being congealed, do cause coughs and yerings, with such like.

The stomacke is like a great sea, in which arise all grieuous diseases, as it were flowing tempests, and to which the humours of the whole bodie, as all the riuers of the earth, do ebb and flow.

The feete as the centerie of the heauens and elementes, beare vp the waight of the bodie, and thus wee see what a fit similitude there is betweene the greater world and the lesser, betweene the superiour creatures, and mans earthlie members.

This consent hath God left in nature betweene the heauens with their elements, and our humane members, that wee might learne what agreement ought to bee among our selues, that are tied together in a politique state. For looke what similitude is betweene these twaine, the like may bee and is in most pointes betweene the naturall bodie and a ciuill policie, maintained in a well ordered Citie, or wise gouernment of a common wealth.

For as the head is by nature placed in the top of the body, so ought the Prince to haue the highest roome ouer all causes in her common wealth and Country, being superior and supreame head of all others, not excepting Popes or theyr authoritie: and as nature hath garded the heade with most of the senses, so doth she teach vs what defence we ought to yelde to our Queene, and howe to succour her in all extreamities.

mities.

The heart being the place of vnderſtanding, and onelie ſeate of wiſedome, is incloſed and fenced about with the bodie, to inſtruct vs, ỹ in our politique gouernment, wee ought ſtoutly alſo to countergard our nobles, counſaylours, and magiſtrates, from whome we receiue through their wiſedome, the peaceable ſtate of our happy pollicy, as the members receiue their life from the heart.

The whole trunke of the bodie, may be compared to the ſtate of the bodie of the common wealth, vnto which nature hath conioyned and combined two ſtrong members, the armes and handes, to helpe and defend both the head and it from all harts and dangers, which declareth that this ought to haue a ſtrong defence & ſuccour, for that the ruine of this is the ouerthrow of all the reſt.

The legges and feete as the lower and paſſer ſort, though not indued with pollicie as the head, nor ſtored with vnderſtanding as the heart, nor able to execute the function of the hands, are yet furniſhed with greateſt ſtrength, becauſe they beare vp the whole maſſe and frame of the bodie, as alſo the other members thereunto pertaining: and teach vs thus much, that as they are onely indued with moſt might and naturall ſtrength, ſo they ought to be gouerned by the other members, (who by their pollicie can rule, by their wiſedome direct, and their agilitie further the, in that they know not.) And to aid them alſo with their ſtrength againſt them that ſhall attempt the ruine of the whole ſtate. Where this conſent remayneth, and naturall harmonie hath place, there as in the bodie, ſo in a common wealth or Countrie, if one bee ioyfull, they all generallie reioyce, if one be ſorrowfull, they altogether lament, for as if the finger be hurt or grieued, the heart preſently feeleth paine. or when the head is troubled, the other members are diſquieted: ſo in a common wealth there ought to be that vnitie, that the Princes ioy ſhould be the delight of his commons, and the commons grones ſhould bee the Princes griefe, which GOD bee thanked, as a mu-

tuall amitie we inioy among vs.

But as there is no body wherin are not some infirmities, so is there no common wealth wherein there are not some enimies: yet among all the enimies of a common wealth, there is none more pernitious than the enuious tongue of false and lying Papists, who when they cannot by their opē practises preuaile to harme or impugne our happie gouernment, go thē about by false lying speeches, not alone to slander our state, & to perswade others to dislike of our gouernment, but also labour by surmising reportes and coloured lies, to strike a terrour in the hearts of the common people, or else to make them dislike of those that are in authoritie, whereby to steale awaie they? hearties from faithfull loue and reuerence of those, whome for they? trustie hearts and noble vertuous mindes, wee ought to esteeme and honour.

Thus played the Tongue as you haue heard, with the members of the bodie, in seducing them one to enuie & maligne another, thus would our Papists deale with vs, to set vs among our selues at variance, especially to bring vs in disliking of our magistrates, but it shall be profitable for vs. If we take this oath with our selues, which the youth of Athens were wont to take, which for the pithinesse thereof and the state of our time is fitly agreeing to our purpose, and that euerie one may knew it thereby, to be instructed, I wil record it as I haue found it written.

I will speake no euil of these wares, but count them sacred: I will not forsake my Captaine to whome I shall bee appointed: I wil fight for religion, and also for these things we haue in common among vs, whether I be alone or in companie with others: I wil not forsake my Countrie, nor leaue it in a worse state, but in a better than I founde it, if I can.

I will euer obey my Prince and Magistrates, which are iustly ordayned ouer me: I will obey and yeld to the lawes, and whatsoeuer decrees set down by consent and agreemnt

of

of the commons. If anie goe about to breake these lawes of my Countrie, or will not obey them, I will not yeld to him, but will reuenge him euen by my selfe, though I haue no companie or helpe of others, these things to performe, I call the Gods to witnes.

If wee haue as much care in keeping our vowe made in Baptisme, wherein wee promise to fight agaynst all enemies of our Religion, as the Athenians had in performing their Paganish oathe. If wee bee as duetifull in obeying our Magistrates, whose authoritie is confirmed vnto vs out of the holie Scriptures, as they were carefull in honouring theirs, although the force thereof proceeded but from custome and instinct of nature. If wee bee as readie to defende the Lawes of our Countrie, as they were willing to maintayne theirs, there is no traytorous tongue of anie subtill slie Papiste, which shall bee able to disturbe our state, or empayre our quiet gouernment, but that wee shall bee as safe from all their conspiracies, as the young Stockes vnder the winges of their dammes. And rather than our aduersaries shall hurt vs, if wee liue together in vnitie, and agree in one heart and minde, fearing GOD, bewayling our sinnes, and amending our wicked liues, wee shall bee more sure and safe than if wee were enclosed about with the strongest bulwarkes, or enuironed rounde with inuincible rampiers, nay rather than the subtiltie or spite, fraude or force of our enemies shall wrong vs, our deare redeemer Christe Iesus, who loueth vs as the henne doth her chickens, will saue vs in all extremities from their rage and violence, and if he see our enemies still pursue vs, will doe with vs as the Whale doeth with her young ones, who perceiuing them, fiercelie followed, and not by anie meanes to escape, doeth swallowe them vppe into the wide chambers of her spacious bellie, and so will Christe to preuent the tyrannie of our enemies, rather than they shall too farre execute their ma-

licious purpoſes on vs, take vs into his owne tuition, and hide vs in his owne boſome, which hee graunt for his name ſake, Amen.

TO ALL TRVE ENGliſh heartes, that loue God, *their Queene, and* Countrie.

I know you are not ignorant deare Countrymen, of the fable of Icarus, who preſuming vpon his waren wings beyond his reach, had them melted with the Sunne, & ſo was drowned in the ſea. But more preſumptuous may I appeare, that without wings, (I meane without knowledge) dare flie ſo farre into your conceites, as that I dare preſume vpon your fauors in acceptance of this my rude exhortation to be friendly fauoured, & generally taken in good part: yet relying vpon the goodneſſe of your natures I haue pend this Pamphlet (moſt loving & naturall Countrimen) not with ſuſpition, much leſſe knowledge of anie diſcorde among you, for with vnſpeakable ioy I knowe it, you are faſt linked in loue, and tied together with infringeable faithfulneſſe, the cords of which your concord ſhall be ſo hard for the enemie to breake, as I hope they ſhall breake their heartes (before they vnioynt your handes) that woulde goe about to

diſturbe

diſturbe your peace: but for becauſe I ſée, and you all do generally heare, what ſeedes of ſedition are heere daily ſowen amongſt vs, and to be more and more dayly expected, as ſent ouer by pelting Prieſts from that pedler ỳ Pope, that continually vnlaadeth his pack to make ſome ſale with vs of his Popiſh trash, whereby to increaſe his mart, as he hath lately done with his Bulles, brought hether by ſome of Balaams aſſes, with other Libels moſt ſlaunderous to our ſtate, dangerous to our peace, and infamous for their vntruth: I haue therefore (moſt kinde Countrimen) as it were by the waie put in a caueat by this my Exhortation, to warne you to be circumſpect hereafter, as you haue ben warie before, that no ſubtiltie of the enimie ſhake your amity, nor ſecret new perſwaſion, alter you ancient loue and ſincere religion, but that as you haue bene in time paſt, ſtable in religion, and ſtedfaſt in loue, whereby your foes haue beene afraide, ſo your continual vnitie may daunt the enimy, and be your ſtrongeſt bulwarke of defence, againſt both their ſecrete pollicies and open violence.

The things that I would perſwade you to (louing Countrie men) are, conſtancie in your vnitie, and courage againſt your enemie, ſelue thinges in number, but greate in nature, ſmall in ſight, but of much force in effect. For as touching concord, it is a certaine infringeable band and faſt tying together of mens mindes in agreement of truth, the cauſe of which is that diuine loue, being a fire to burne vp the ſtubble of diſſention, a light to illuminate the mind with peace, the honie and ſweetneſſe of mans life, a comfortable wine to cheriſh the heart, and the chearefull Sunne, that not onelie gladdeth euery eie to behold it, but that norriſheth euerie one ỳ retaynes it. From this as from a fountaine of happineſſe flowe infinite benefites to mans life, for heereby are kingdomes maintayned, common weales gouerned, houſes and priuate families well ordered, riches and treaſures increaſed, health and long life prolonged, and both the the forraine and domeſticall enemie grieued. If I had as much arte

as

as Zeuxes in paniting Penælope, Tymantes in coulouring Iphigenia, Appelles in drawing Venus, or Amulius in counterfaiting Minerua, I could then portray forth to your sight the amiable face, & passing excellencie of concord, the sweetenesse of whose countenance, though she were naked without ornaments, were able to allure you to persist in encrease of your friendly loue, and the maiestie of her vertuous lookes enough to moue you to inward hatred against al dissentious enemies. But what should I neede so to doe, for the present happinesse you doe now and haue long felte, vnder the most vertuous Ladie of concord and conseruer of peace, your gracious Queene, hath for these thirtie yeeres made you famous for your gouernment, happie for your peace, a wonder to the world, and gauled your enemies with enuie at your state, in which so long as you continue, it shall bee a brasen wal to defend you, and a strong fortresse to shroude you from all their Popish rage and tyrannie. Agesilaus king of the Lacedemonians, being demanded why the Citie Sparta where he was resident, was not enclosed with walles, shewed his Citizens Armatos and Vnanimes ready armed to fight, and all of one heart and minde, these (sayth he) are the walles of Sparta; meaning that a Country or common wealth cannot haue anie surer defence than the courage and concorde of the Citizens.

Lycurgus thus answered his Citizens that sent to know how they might repel the force of their enemies, if (saith he) you shall couer your riches by faining pouertie, and lay aside contentions, entertaining concorde. Knitting vp in a worde that greate riches, and especially discorde, are meanes to worke the ruine and ouerthrowe of Countries.

But what should I multiplie examples, the experience of the contrarie in other Countries, is yet manifest vnto your eyes.

What miserie hath discord & dissention brought the flourishing Countries of France & Flanders vnto? It is a common saying, Happie are they whom other mens harmes can

make

make to beware. But from what root hath growen the fruit of their mishap? Hath it not sprong from the same pestilent rot (the Pope) that would faine plant it selfe euen amongst vs? O deare Countriemen, beware of Papistes, hate their conspiracies, auoide their counselles, they will make you beleeue they are friendes, but they are deadly enemies, *Non possunt esse veri amici qui religione dissentiunt.* They cannot bee true friendes that doe differ in religion: there is no beast more like a Mule than an Asse, nor none more like a friend than a Papist, but

Nunquam te fallunt agni sed vulpe Latentes,
Dulci sub melle sæpe Venena latent.

Beware the Foxe that shape of lambe retaines,
In honie sweete there poison oft remaines.

They would be sheepe, but they are wolues couered in sheepes skinnes, who although they faine simplicity, like the sheep, yet are they knowen first by their voice, for they houle and roare against the heauens, in seeking to destroy ẏ Saints of God, when the sheepe bleateth downe to the ground: next they delight themselues in bloud, wherewith they loue to besmeare their teeth, the sheepe reioyceth in no such food, but is content to feede vpon the greene grasse. These counterfaite sheepe, these papisticall Iesuites, or rather apisticall Iebusites, are dispenst with by ẏ Pope to weare sundrie habites, you cannot knowe them by their Priestly garmentes, for sometimes they iet in Lions skins, but you may discry them by their asses eares, peeping out from vnder their hoodes. They will faine vnto you outward holinesse, when inwardly they are verie hypocrites, they will perswade you they seeke the saluation of your soules, when they meane to bewitch you with that inchantment, that hath alredy wrought the destruction of their owne. They will giue you Popishe bookes, and poisoned Pamplets, but at first make squeamish and daintie to lend them, praising them for their goodnesse, godlynes, and learning, when within them there is nothing but mischiefe, poperie, and errour, they will incense you that

you haue no Queene, no common wealth, no Church, no gouernment, but (deare friends) beléeue not their perswasions. You are all knit together in one common wealth, as it were members in a naturall bodie, beware therefore of the enuious tongue that laboureth still to confounde your peace, and learne to knowe these subtill Seminaries and priuie Papists, and knowing them lay hands vpon them, let them bee discouered, examined, imprisoned, and if they bee obstinate, presently dispatched, so shall you haue no vipers to gnawe your sides, nor no greedy wolues to lap your bloud, whom as your Countrie by nature will not breede, nor feede, so doe not contrarie to nature nourish anie of a forraine brood, especially Romish, for they are in nature most ranenous.

Then deare Countrimen, being thus minded, friendly and brotherly to ioyne together in concord and vnity one with an other, that your enemies may haue no gap wherby to enter, adde to you concord, courage, & fortitude to your friendship. Consider the auncient fame you haue often won in the field, when your Kings haue bene crowned in forraine lands, and you renowned for your martiall prowesse, where are nowe the noble heartes that haue so much honoured your English land? Shall the enemie thinke they are gone, and chaunged from their wonted nature? No, no, they shall I hope finde them redoubled in increase of their former deeds, to their ignomie, and your continuall glory.

Psal 7.8 Iohn.6. 1.Cor.10. You are called Angli quasi Angeli, and in déede you are as it were Angels, for the Lord hath fed you with Angels food, he hath giuen you Christ & the pure knowledge of his word, euen the true bread that came downe from heauen, long haue you had it and inioyed it among you, which is a singular token of Gods mercie, wherefore take vnto you the faith of Angels, as you retayne the hearts of men, stedfastly trust in the Lord, and stoutly fight for the defence of his worde. The Almond tree the older it is, the more fruitfull, so the longer you haue had the word, bee you the more faithfull. If you die in the defence of this, you shall liue for euer, if you

liue

liue without this, you die euer.

Strangers haue written in the description of your countrie, that you are *in bello intrepidi*, vnfearefull in warre, that you will *dimicare ad internitionem alterius partis*, fight it out to the last man, and that you only seeke after victorie, then adde your valour to their censure, and let your courage shew your Countrie. Plinius writeth, that the noblenesse of the Lion is best seene in daungers, for being persued of the hunters, and hard followed by the hounds, he hides not his head in holes, nor shroudes himselfe among bushes, but gets him into the open fields, & there most noblie expecteth his enemies. Louing Countrimen, you know the princely lion, is the armes of your famous Countrie, retaine then his nature, and keepe his courage, faint not nor flie from your enemies, but most valiantly beard them to their faces, that they may knowe the Lion will not shrinke in daungers, nor English hartes faint in troubles.

Againe, there is this Antipathia, betweene the Lion and the Wolfe, that the Lion is an enemie vnto him by nature, & will soonest of al others teare him in peeces, according to ꝑ verse, *Torua leæna lupum sequitur, &c.* You haue now rightly to deale with wolues couered *humana specie*, they seeke your blood, and not yours alone, but of your wiues and children, wherefore like Lions encounter them, and as like wolues they thirst for blood, so let them iustly wallow in their own. Doubt not of victorie, it is Gods quarrell, the Lion of Iuda will be your helper, you shall but holde the weapon, hee will giue the stroke, you shall but giue the onset, he will prosper the end, onely be faithfull and doubt not.

You haue had a long peace, God will try you nowe with warre, you haue had much pleasure, he will proue you nowe with paine, you haue had the swæte, now taste some sower, *Dulcia non meruit qui non gustauit amara.* He not deserues the swæte, that will not taste the sower. The great & long prosperitie you haue inioyed, hath ben vnworthily beslowed vpon you, if now you cannot be content with a little aduersi-

tie. The Eagle tryeth her birdes by oppoſing them againſt the Sunne open eyed, ſo God trieth his children by the eyes of their faith firmely ſet vppon Chriſt, wherefore like noble Eagles, faſten the eyes of your ſoule vpon this true Sonne of righteouſneſſe, and firſt with repentant heartes for your ſinnes, and then with aſſured hope of the promiſes of God in Chriſt, perſwade your ſelues of moſt happie victory.

Defend your moſt gracious and ſoueraigne Quéene, by whoſe meanes you haue happily inioyed a long and flouriſhing peace, vnto whome in reſpect of naturall clemencie, and paſſing motherly loue, you owe your ſelues, your liues, and all you haue: Let no traitour nor enemie, either forraine or domeſticall doe her wrong, or but goe about to thinke her ill, whoſe bloud you would not be willing to ſhed, though with loſſe of your own liues: ſhe is your moſt lawfull Quéene, and therefore lawfully to be defended, not vnlawfully to be wronged by anie traitors, or their complices whether forraine or domeſticall.

She is your true and naturall Quéene, bred, borne and brought vp amongſt you, and as ſhee hath naturally loued you euen from the beginning of her raigne, ſo doe you moſt naturally like Engliſh men, lyke true harted Engliſh men, like couragious Engliſh men, defende her, fight for her, and not onely gard her with daunger of your liues, but alſo aide her with your landes and liuinges, and as God hath bleſſed you by her meanes with gold and ſiluer, which are but a red and white earth, and nothing in compariſon of a gracious & vertuous Quéene, ſo willingly, not conſtraynedly, freely, not whiningly, liberally, not niggardly, open your purſes and beſtowe largely vpon her nowe in time of warre, by whome you haue filled your cofers richly in time of peace. Conſider to what end God hath inriched you, and wherefore you haue more lent you than other mē. If you hold it vp now in time néede, you ſhal haue not onely your conſciences to accuſe you of vnthankfulneſſe, and vnworthineſſe of ſo good a Quéene, but Gods iudgements one day to light vpon your ſelues and

your

your riches, so that it shall not toyson with your heires, that was so vniustly detayned from your natural and most louing Soueraigne, through whom you haue receiued so many and infinite benefites.

Remember howe many daungers her sacred person hath sustayned and often endured, for defending both you & yours from Popery, and keping you stil in peace and tranquilitie. What forcible inuasions haue bene proued? What secrete treasons attempted, not onely to diuest her Maiestie from crowne & dignitie, but to bereaue her Highnesse also of life: wherefore as she hath ventured her life, crowne, and honor in defence of you and that you haue, so bountifully, kindly, and thankfully, doe you agayne naturally requite her, and manfully defend her, with liues, landes, and goods, that shee may thinke her selfe happie of so good subiectes, and you not vnworthie of so gracious a Quéene, that hath béene a louing mother vnto you in her carefulnesse, and a diligent nurse in continuall painfulnesse.

You are not ignorant, *Neruos et robur belli omnes pecuniam esse*. That money is the sinowes and strength of warre, and as Demosthenes that famous Orator and wise Captaine sayd to the Athenians, *Pecunia certe opus est, nec quicquam sine ea in bello perfici potest*, Certainly money is needfull, neyther may anie thing be done in warre without it. Wherefore as you sée the necessitie thereof in this action, and the opportunitie of the time, so be not slacke to bestow that, which may be not alone the defence of her royall person, but the ordinarie meane also for safegard of your owne liues.

Pugnate pro patria, fight for your country, your dearest countrie, wherein you haue ben bred, borne, nourished, & brought vp, toward which you ought to bee as inwardly affected, as you are naturally moued to your mothers. It is your natiue soile, and therefore most swéete, for what may bee dearer or swéeter than your Countrie? No gold nor siluer comparable to your Countrie, no pleasures nor delightes like to your Country, for what so is néerest to nature, that thing is swé-

test to life, and as Plato sayth in Critone, *Et patri et matri et progenitoribus omnibus patriam esse anteponendam*, Our Countrie ought to be preferred before Father, Mother, or els our auncestours: for though our fathers, mothers, and kindred die, yet our Countrie doeth nourish vs, cherish and preserue vs.

When the people of Tegea in Arcadia made warre with them of Pheneum, the battaile being set and ordered on each side redie to ioyne together, they toke counsaile each to send three brethren valiant and stout men, who shoulde contend for the victory. They of Tegea sent the sonnes of Rhexímachus, they of Pheneum of Demonstratus, these sire met, and in fight two of Rhexímachus sonnes were slaine, & the third named Critolaus ouercame his enemies with this stratagem, he fained to flie, and as each of the other pursued him, he seuerally slew them all, and returning with victorie was ioyfully receiued of all saue of his sister Demodice, & though he had saued the Citie by his valour, yet because hee had by chance slaine her louer, shee enuied at his victorie, and reioyced not at his triumph, which the young man disdayning, as an enimie of her Countrie, he slew her, and beeing after accused of his mother, was notwithstanding by the Citizens freed.

If there be anie among vs that be such enuious traitors, that regard rather theyr owne pleasures or commodities, more than the safegard of their country, be they fathers, mothers, sisters, or brothers, I would they had the reward of Demodice: and famous haddest thou bene Critolaus, in the memorie of all ages, that preferredst thy Countrie before thy kinne, and the honor thereof before thine owne life, haddest thou not filed thy hands in womanish bloud. Into this your Countrie your enemies boast to set foot, they count vpõ your riches and treasures, your landes and possessions, your wiues and fayrest daughters, and to dispossesse you not onely of your pleasures, but of your dearest liues, but I remember the fable of Hermogenes, that the Apes seeing the commodi-

modities that men had by Cities, how the couerings of their houses and penteises kept out the raine and winde in Winter, and shut out the hot Sunne in Summer, their walles and doores shut out theeues, and their defenced townes and great gates defended them from wilde beasts and enemies: certaine of them (especially those that liked this ciuill life,) concluded to call a counsell, and in open assemblie (as the nature of Apes is apt to imitate euery action) they perswade to take from men a peece of ground, whereon they would build Cities as men doe, they reckon vp the commodities, that the walled townes would keepe out wolues, & their houses wind and wether, but they adde this, that they would build theirs more commodiously, for they would haue their orchards and gardens all within their Cities, the fruites whereof should maintain them: Also they would haue their Theaters and playes for pleasure, but they should be al within their wals. this they perswaded, the counsel was liked, and with the remembrance hereof they were delighted, it was sone contriued in thought and easie to be spoken, but not so sone done, for when the wood was to bee hewed, the stones to bee squared, the boords to be sawed, and euerie other thing to be prepared, they sawe then their Apish counsel was frustrate and too hard for them to accomplish: euen so the proude Spaniards like Hermogenes Apes haue consulted and determined to enter your Iland, and therein to inioy both their pleasure and commoditie, but I doubt not (deare Countrimen) when it shal come to the push of the pike and dint of the sword, but that our God wil so frustrate their purpose, as through your valiant mindes and hardie deedes, they shal finde their counsell but vaine, and returne home again like Apes without tailes.

They play with vs as Iulianus the Apostate did with the Christians in his time, who (as Theodoritus in his 6. booke and 44. Chapter telleth) after the Parthian warres, made great preparation against the Christians, whō he scornfully tearmed Galilæans, threatning he would race them out, and

set

set vp deuillish images in their Churches. At that time Libanius a singular Sophist, but an enemie to the truth, and a follower of Iulian, looking and longing after his maisters victory in regard of his threates, came to a godly Schoolemaister and teacher of youth in Antiochia, & scoffing at his religion, scornfully asked him, *Fabri filius quid nunc patas agit?* What thinkest thou nowe doeth the Carpenters sonne? But hee inspired with the spirite of GOD, foretolde that which presently followed, saying, O thou Sophist, the creatcreator of all things, whom thou callest the carpenters son, *Locellum Iuliano concinnat*, is making a coffin for *Iulian*, and in deede (according to his prophesie) within few dayes after, this Apostate died, was put in a coffin, and being laide in the graue, for all his swelling pride, came short of that which he proudly threatned.

I might tell of Sancherib, of the Philistines against Saul, and diuerse others that haue threatned the Saints of God, which because they boasted against the Lorde, were ouerthrowen. But because I haue fallen in hand with Iulian, I will not let passe the apt Antithesis, that is betweene the Spaniards and Iulian with his followers. They bragged to ouerthrowe the Galilæans (as they tearmed them) so doe the Spaniards the Protestants, or the Lutherans as they name them, they threatned to set vp Idols, so doe the Spaniardes images, they protested to rot & race out Christians, so do the Spaniards the true professors, they threatned to shed their bloud most spitefully, so do the Spaniards boast to spil ours most cruelly, but doubt not louing Countriemen, but that Christ Iesus whom you serue, is making their coffins, and that eyther the sea or a straunge lande shal be their graues, that cannot be contented with their owne, but proudly seeke to oppresse the Saints of God.

2 Chr. 32.
1. Sam. 17.

Therefore I exhort you, as Hezechia did those of Iuda, Be strong and couragious: feare not, neither bee afraide for the force of Spaniards, nor for al the multitude that is with them, for there be more with vs than with them, with them

is an arme of flesh, but with vs is the Lord our God to helpe vs, and to fight our battailes.

They doe τὰ ἐναντία μαχόμενοι, fight against God, wee do fight in defence of his word, they seek after spoyle, we after the building of Gods Church, they seeke wretchedly to rent from vs that is not their owne, wee seeke valiantly to defende our owne. Thinke therefore (sweete Countrimen) vpon true religion, your Countrie, your wiues and children, your landes and riches, your friends and kinsfolkes, and vpon your owne liues, let the cowards buy it dearely, and with price of theyr bloud that they get. Fall downe vpon your knees before the Lord, humble your hearts in his sight, come vnto him with fasting and prayer, in sackcloth & ashes, let euerie one turne from his wicked wayes. Let our Priests leaue pride, couetousnesse, and simonie: let Lordes and Magistrates rule by iustice, not vsurpe authoritie: let stinking pride cease to bee called pretinesse, and whoorish lust forsake the name of louingnesse: let greedie auarice be no more tearmed warines, let the gluttonous bellie eate but that which sufficeth, the dronken throte deuour no more than needeth, pluck from the backe to cloath the naked, & from the belly to feede the hungry, weepe for your sinnes, and lament for your misdeedes, amend your liues and doe no more amisse, flie vnto God in Christ Jesus, and stedfastly comfort your selues in his mercie, then rise with boldnesse, meete your enemies with courage, let there come thousands and ten thousands, they shall fal vpon your right hand and vpon your left, and neuer be able to doe you harme: and that this may so come to passe, let vs all begge it at the hands of God for Christs sake, that hee will forgiue vs our sinnes, and giue vs grace to amende our liues: that he will defend his little flocke, that he will fight our battayles both by sea and lande: that neither the fraude nor force of our enemies hurt vs: that he will aduaunce his Gospel and giue it the vpper hand, that the wild Boze waste not his vineyard, nor the bloudie wolfe deuour his flock, but that we may stil heare the Trumpet sound in Sion, and the

golde bels ring in his Sanctuarie, that our gracious Quéne may long liue among vs, perfectly to reſtaure his decayed Temple, that her aged counſaylours may counſayle wiſely, to the glorie of God and benefite of our Countrie, that the Miniſters and Preachers may vtter the worde zealouſly, and performe it in their liuing alſo effectually, that our common people may embrace penitencie, and faithfully liue to Gods glorie, ſo that wee may praiſe him for euer in his congregation, to the propagation of his truth, and confuſion of Antechriſt, Amen.

A MOST NEEDFVLL Praier for this trouble-some time.

HOw are wee able (most deare Father) to render due thankes vnto thee for thy wonderfull blessings bestowed vppon our sinfull land? Our tongues are not able to vtter, nay our harts cannot thinke, the exceeding mercies whiche thou hast from time to time poured out in full measure vpon vs, who by the multitude of our transgressions haue not deserued thy fauor, but iustly merited thy wrath and indignation, to consume vs vtterly from the face of the earth.

For albeit in pride we exceede all nations, & in dronkennesse, whoredome, and couetousnesse, with other vices, surpasse all others in our time, so that our sinnes may be matched with Sodome and our iniquities with Gomorah, (for who is it among vs that doth not abuse himselfe in pride & abundance) yet hast thou not as a rigorous iudge executed thy iustice in our condemnation, but as a mercifull Father spared vs, when we deserued not an easie rod gently to correct vs, but a smarting whip seuerely to scourge vs, nay, eternal death and hell fire to torment vs, with a most iust depriuation of all fatherly benefites: Notwithstanding thou hast hetherto blessed vs with the fruition of thy holy word, sincerely and clearly sounded forth as from a siluer trumpet, thou hast purged our stinking channels of Popery, thou hast taken awaie our stinking waters of Nilus, and giuen vs the

Gen. 19.

Esay. 3.

Iere. 1.

Iohn.7 Apo.21. Exod.23. christal streames of the cleane water of life: The golden bels of thy Gospell ring euerie day in our eares: superstition & errour are banished our Churches, so that wee may all serue thee in puritie of spirit. Thou hast giuen vs a most religious, vertuous, and gracious Quene, who as she hath till this time bene a mother in England, and like a Deborah in Iudg.4. Iudg.5 Iudith 13. Israel, so we beseech thee make her a Iael to foyle Sisera, a Iudith to vanquish Holophernes, and an happie Ester, to confound proud traitorous Haman with his posteritie.

Hest.7. Thou hast bestowed on vs a godly, graue, wise, & prudent counsel, who we humbly intreate thee to make to her Maiestie, as Nathan to Dauid in counsell, or Ionathas in comfort and loue.

2 Sam.7. 1.Sam.18. 1.Sam.20. 2.Tim.2 Thou hast endued vs with faithfull & zealous Ministers, that rightly diuide vnto vs the worde of truth, who as they are to vs the messengers of light, so we beseech thee their light of good life may shine in such sorte vnto others, that they seeing their good workes may glorifie thee our Father which art in heauen.

Mat.5 We haue had a long and prosperous peace, wherin euerie man hath eaten of his owne vine, & drunke the water of his owne well, wee haue had no warre in our gates, nor danger in our houses, but that we might each man sit vnder his vine and vnder his figge tree, and eate the labours of his hands in peace. And when thou scourgedst other nations about vs, thou fatherly sparedst, and mercifullie withholdest from vs thy rod. These thy blessings (deare Father) we haue not regarded, nor thought vpon the afflictions of our brethen: and now for our vnthankfulnesse thou shakest thy rodde against vs, and shewest vs the signes of thy displeasure, thou hast brought against vs the Moabites, Ammorites, & Agarims, they haue consulted together and made a league against thee and vs, they haue gaped on vs with their mouthes, they haue sharpned their tongues like a serpent, they haue laied a snare for vs, and spread a net with cordes in our waie, they haue bent their bowes, whet their swords, and go barking

Esay.36. Mich.4. Psal.128. 2.Chr.20. Psal.83 Psal.140.

king at vs like dogges, they haue laide waite euen for our soules, but Lord how long wilt thou be angrie, O let not thy Psal.59
iealousie burne like fire, let our sighings come before thee, Psal.79.
and according to thy mercy and mightie power, preserue vs
that are but children of death. O giue vs helpe in these our
troubles, for vaine is the helpe of man, remember not our Psal.108
sinnes and our iniquities, but let thy mercie preuent vs: O
let not our enemies saie where is their God: saue vs from Psal.79.
the hands of bloudie Papists, and from Spanish enemies
that rise vp against vs, for we put not our trust in the bow,
neither can our swordes saue vs, but saue thou vs from our
aduersaries, and put them to confusion that hate vs: suffer Psal.44.
not the wicked to haue their desire, but keepe vs from their
snares, and from the grinnes of these workers of iniquitie,
make them to fall into their owne nettes, while wee escape Psal.141.
their bloudie deceits, so will wee praise thy name for euer,
and laude thy mercies in thy congregations, so shall they
see it and be ashamed that go about to ouerthrow thy truth,
so shall they confesse thy power, and stand in feare to rise a-
gainst vs, & we thy seruants will neuer forget thy mercies,
but sound forth dayly new songs of thanksgiuing: graunt O
deare Father, these our petitions, not for our merits, but
for thy mercies in Christ Iesus. To whome
with thee and the holie Ghost, be al
honor & glory, world with-
out ende, A-
men.

FINIS.